Registered No. 120 of 1874.

The Bombay Guardian.

VOL. XIX.—New Series.—No. 52. SATURDAY, FEBRUARY 21, 1874. [Rs. 8 per annum ; with Indian Postage Rs. 9-10 ; to England Rs. 12-5-4.]

PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—The utter inefficiency of the Native Police has been demonstrated during the last week. We would say dismiss four-fifths of them, and replace them by one-third the number of Englishmen and Eurasians.

—The events of the last few days will cause many to remember the outrageous vilification of Christ that went on day after day and week after week on the Esplanade, by a Hindoo, without any action on the part of Christians until Mr. Trevor summoned the man to the Police Office, where he was admonished not to do so again and dismissed. He was a servant of Government and continues so to be. This forbearance was not owing to indifference on the part of Christians, who would willingly lay down their lives for Christ, but to the nature of the Gospel itself, a Gospel of peace, announcing heaven's benediction upon the peacemakers, and forbidding retaliation. Christians have confidence in the power of Christ to vindicate himself in the right way and at the right time, and while they *fearlessly confess him before men*, they do not dream of drawing the sword to redress his honour. In striking contrast with this, the city has now been filled with tumult and strife, pillage and bloodshed, because of something said about one of the women of Mahomed's harem; as though violence could be evidence of a heavenly mission. We hope that this contrast may draw the attention of our fellow-citizens and lead to reflection.

—One of the leading men in the Hindoo community, the Hon. Munguldas Nuthoobhoy, at the Famine Relief Fund Meeting, said "Let us do all we can for their relief!" Yes, all we can, nothing less. Not all we can conveniently, not all we can without feeling it, not all that a reputation for benevolence will demand of us, but all that we can. Every man according to his several ability. If we do this, the yield will be much more than that of the Income Tax. We read of a widow who gave all she could, and it happened to be all she had. What a blessing we should have in Bombay, if we just did as we have been exhorted, and gave all we could! To mention only one item, what an enormous saving there would be in champagne, brandy, beer and the like, and what a saving in health and life!

—There is scarcely a year in which the celebration of the Mohurrum is not attended, in some part of India, with bloodshed. The lower class of Mahomedans who take the lead in this festival, know of no more genuine expression of their devotion to their religion, than by going in for the slaughter of a few infidels; and there is always need of a strong repressive force to tide us over this festival in safety. We can remember several occasions when the celebration of it was looked forward to with great trepidation by the better classes, in Bombay. The [illegible] of *Deen*, religion, means bloodshed. We are thankful that at last the authorities have decided that there shall be no taboots or processions this year. As we have said, it is only the lower orders of Mahomedans that take any active part in this festival. It is most important that this section of our population should be made to understand that it is an egregious error on their part to imagine that they can better themselves by acts of violence. When they understand this they will begin more heartily to avail themselves of those legitimate means of advancing themselves that are as much for them as for other sections of the community.

—The University of Bombay met on Tuesday for the first time in the new edifice provided for them by the liberality of Sir Cowasjee Jehangheer. H. E. the Governor made a speech in which the two most prominent topics were, the material improvements of Bombay and its present disturbed condition. It would appear from the statements made that the Government as now constituted lacks the power to deal summarily with riotous persons.

—The thoughts of many of the older residents of Bombay will have turned of late to the days of Mr. Forjett, and with new powers of appreciation. Mr. Forjett produced on all connected with him, the feeling that he was ubiquitous and that it was in vain to attempt to resist him.

—We hear that nearly thirty persons have been brought to Christ in Madras under the preaching of the Rev. Wm. Taylor, in a little over a week from the commencement of his services. We hear that there were twenty seekers of salvation in Kurrachee last week, under the preaching of Mr. Seale. We hear of conversions at Kamptee, Bhosawul, Poona and Bombay. The work is going on.

—The Czar says that Austria, Russia, Germany and England combined can secure peace to the world. These are encouraging words. Two things are still lacking however: one is that they *shall* do what they *can* do; and the other is, that they shall keep at peace among themselves. Even the very order in which the powers are named might prove a bone of contention, unless we are all wonderfully changed.

—We have received a copy of the Minutes of the India Conference of the Methodist Episcopal Church. Established since the Mutiny, the development of this Mission has been something marvellous. The members of the Conference number 47, and three-fourths of these are ministers from America. This includes however the members of the Bombay and Bengal Mission. The present Report of Mission work relates only to Northern India. There are 13 churches with 1,567 members and probationers, a gain of 217 in the year. 235 adults were baptized last year. There are 35 local preachers. There are 64 boys' schools with 2,253 pupils, and 78 girls' schools with 1,560 do. These are vernacular. The Anglo-vernacular are respectively 33 and 4, with 2,650 and 444 pupils. At the Mission Press, 2,319,185 pages were printed last year. We have marked some passages of this Report for our columns.

—Not long ago, in speaking of deaths occurring at steeplechases, we made some remarks about the responsibility which they incur who patronize all performances that involve hazard of life. The people who go to see a Sam Patch jump from a great height, can hardly put away from themselves all responsibility for his death. And they who encourage a man to enter a cage of wild beasts or put his head in the mouth of a lion, must answer for the catastrophe that sooner or later occurs. If the performances of M. Blondin are of this character, if they derive their interest from the risk run by the performer, we do not think it right to encourage such. There is something better than life, and something for which life may fitly be hazarded; but that something is not money, and it is not the praise of a wonder-loving crowd. Let us remember too that people are starving at no very great distance from us. A contemporary would have people keep away from playhouses and public shows during Lent. We would say, Do what is right, whatever is the season.

—We have received the first number of *The Indian Ecclesiologist*. The principal article in this four-paged sheet is devoted to the reverend Fathers of the Order of the Society of St. John the Evangelist, some of whom have arrived in Bombay and are thus addressed:

> Rev. Fathers Page and Biscoe, we hail you as the long-prayed-for and accredited pioneers of the great Catholic movement in this country, and we pray that you may have strength given you unflinchingly to carry out the principles of that movement in all their details, wherever it may please God to call you to minister! Be not fearful of opposition! When the banner of the Cross is unfurled, the agents of the Evil One instantly put themselves in array against it! Heed them not! Proudly wave on high the banner of your King, and march on to victory!

There is another article on "How to keep Lent." Readers are exhorted to lay aside fine clothes, to abstain from visiting, to fast, to give alms, take less sleep, keep away from playhouses and public shows.

—We have omitted to notice a new feature in the *Dnyanodaya*, a "Preacher's Extra" to appear from time to time, replete with matter well fitted to be useful to Marathi preachers of the Gospel, and to others also.

We take the following from an able and judicious article on David Friedrich Strauss, of whose death we have lately been informed by telegraph, from the *Indian Statesman:*

> To the last, while so radical and destructive in

all that relates to the sphere of religion, while so resolutely determined to overthrow all faith in what the majority of men in Christian countries hold most dear, he was still throughly conservative throughout the whole range of his political ideas. Heretical and hostile beyond almost all men of his time in his attitude toward Christianity, working his utmost to disintegrate the Christian Society, he was yet profoundly orthodox in his support of Constitutionalism and of the Party of Order. For Ultramontanism, and for Cosmopolitanism as represented in the International, he had an equal aversion. Democracy, under any guise, was abhorrent to all his ideas of social order, and for the mass of the people he held that it was best to cling to that form of government under which he had himself lived and been persecuted. "There is," he said, "something enigmatic—nay, seemingly absurd—in Monarchy; but just in this consists the mystery of its superiority. Every mystery appears absurd; and yet nothing profound, either in life, in the arts, or in the State, is devoid of mystery." This strange confession from the strong resolute puller-down of the Old Faith, that "nothing profound is devoid of mystery," occurs in that portion of his book which is devoted to seeking an answer to the question "How do we order our lives?"—the "we" here connoting the small and select class in whose name Dr. Strauss undertook to speak. He could feel the truth of this assertion regarding the presence of mystery in all that is deepest in life; but he could not acknowledge that mystery had any place in our relations with the world unseen, or in the genesis and growth of an historical faith. And yet, just as Comte, when he had definitively renounced Christianity, set up in its stead the worship of the *Grand Etre*, so Strauss, sensible of the blank which he had himself created, saw that he must so far yield to the needs of a weak humanity as to permit the enthronement of some kind of Divinity; and consequently he deified the Great All, the "Universum," and demanded for this pale abstraction the same piety that the old devotee demanded for his God. The All he thought worthy of the highest honour and the devoutest adoration. Beyond this he had nothing to offer by way of encouragement or hope, except that we ought to order our lives in accordance with the highest culture of our time, and give special thought and care to the development of poetry and music. Such was the outcome of the philosophic critic's cogitations on the problems which the world and human life set before us The most advanced thinkers in Germany and France stood aghast at the wonderful method of reasoning by which the once renowned theologian had persuaded himself to be led to his astounding conclusions; and the men of science could only smile with pity as they read his wild speculations when he so rashly ventured into the arena of scientific discussion. But the progress of his opinions was natural enough. In his *New Life of Jesus*, which appeared ten years ago, shortly after the publication of M. Rénan's celebrated work on the same subject, while professing to correct some of his former judgments, he went too far not to go further; and it was in perfect logical consistency that he went still onward until he found himself professing and publishing the creed of endless night.

The Bombay Guardian.

SATURDAY, FEBRUARY 21, 1874.

BOMBAY DIVIDED AGAINST ITSELF.

The remarkable concession made by Mr. Souter, Commissioner of Police, to the Mussulmans of Bombay in suppressing the entire edition of a Guzarati book, written by a Parsee, in which some of the statements regarding Mahomed were considered insulting to his memory, failed to satisfy them, or, it may be, simply stimulated their thirst for revenge by seeming to justify it. The rich and educated among the Mahomedans, supposed to be influential, had meetings and agreed to use their influence to allay the animosity of their co-religionists. Friday, their prayer-day, large numbers of them assembled in the Jumma Musjid, near the Market, and were exhorted to be satisfied. But the common people of this creed seem to regard with some mistrust the well-to-do among them, thinking them likely to be infected by European ideas and wanting in devotion to Islam, and appear to have been only confirmed in their determination to take the matter into their own hands. They appear to have come to the musjid provided with clubs; at all events they very speedily possessed themselves of them, and rushed through the most crowded streets of Bombay on their errand of destruction. They attacked the Parsees whom they met, rushed into Parsee houses, pillaged them from top to bottom, destroying the property which was not easily removed, mercilessly beating those that fell into their hands, and all to the cry of *Deen, Deen* (religion). They fairly gutted the house of a near relative of Sir Jamsetjee Jejeebhoy, entered fire-temples and penetrating to the sacred place where the perpetual fire is maintained, made havoc of everything they found, and defiled the objects and adjuncts of worship. It is this last that constitutes the most unpardonable feature of all in the eyes of Parsees, who would sooner forget the murder of scores of their people than the desecration of their fire-temples. The Parsees generally fled before the mob, which is said to have consisted of some thousands. The rioters had matters very much their own way for some time—for two hours, says the *Bombay Gazette;* the Police then appeared on the scene, and after a time comparative order was restored. 15 persons were taken to the hospital, and 100 rioters were taken prisoners. Many Arabs and many Seedees were among the rioters. It is said that agents of the police were present in the Jumma Musjid (Mussulmans of course) and they seem to have reported 'All's well.' We seem to have gone back a full quarter of a century in Bombay, when a mob of some thousands of Mahomedans can take possession of the main streets in the Native Town, sack the houses and beat the inhabitants to their hearts' content.

On Saturday, 1,000 Mussulmans assembled in the Chuckla. Mr. Souter and some constables came among them and sought to pacify them. After a while they dispersed, but it was not long before another large body rushed through Khetwady, renewing there the previous day's work of lawless pillage and brutal assaults. Should not the Riot Act have been read at the first gathering? The Parsees did not take to flight on Saturday as they had done on Friday, and there were some reprisals.

On Sunday, several Mussulmans were to be buried in a burying-ground in Sonapore, a quarter of the town where there is a large Parsee population, and a fire-temple. The Parsees were generally armed with sticks, some we believe with firearms, expecting an attack. A large body of Police accompanied the funerals. They were not able, however, to prevent a collision, and soon there was some fearful rioting; some six or seven Mussulmans were wounded fatally, and several Parsees were wounded. This was in the morning between ten and twelve o'clock. Now, at last, the military were called out.

There seems to be but one opinion as to the culpable negligence of the Police. The warnings given, the entreaties for adequate protection, appear at first to have been attributed to a craven feeling of unjustifiable timidity. The Commissioner of Police rolls off the responsibility by complaining of the reduction made in the Police Force by the Municipality, two years ago. The public would be more ready to recognize his wisdom in demanding, and their folly in withholding, a stronger force, if they could clearly see that all that could have been done with the actual force has been done.

A friend of ours went into the fire-temple in Bhendy Bazaar, after the pillage. An old priest who had had charge of the sacred fire, was there, overwhelmed with grief and lamenting that they had not killed him and contented themselves with that, instead of desecrating the shrine and extinguishing the sacred flame which had burned for fifty years. We may easily imagine how powerfully such a spectacle and such lamentations would tell upon the Parsees. They say, We left our native land and became exiles that we might have protection from Mahomedan fury, and here we are as much at the mercy of our deadly enemies as we were in Persia. Looking at the matter from their point of view we cannot wonder that their minds should be full of bitterness. But their wrath is not more against the Mahomedans than against Mr. Souter, Commissioner of Police, who in a moment of passion seems to have expressed himself very insultingly towards the Parsees. We may regret the words that dropped from his lips, but they are not likely to be forgotten by the Parsees. Passion very often betrays the existence of feelings that policy ordinarily conceals, and this will probably be the way in which they will choose to regard the words expressive of contempt and dislike to the Parsees as a body, reported as having fallen from him. The Parsees have prospered wonderfully in Bombay, and in comparison with them, the Mussulmans are nowhere in respect to education, wealth, commerce and social influence. It may be that some providential rebukes and humiliations will be of use to them, just as they have been to the Anglo-Saxon race in past ages. God may bring good of some kind out of these troubles. This does not however alter in the least the character of the events. In the interests of peace nothing could be more undesirable than the jealousy and hostility that now separate these two elements of our population. Ten days ago who would have supposed it possible that we should have something like a state of siege, and citizens in one part of Bombay unable to join their families in another part, unable to go from their houses to their offices, to open their shops, to transact business, to buy the necessaries of life. The butchers of Bombay are Mahomedans and the word has gone out among the Parsees that the meat is poisoned, and now they are afraid to touch it.

After three days of riot and when the Jamsetjee Jejeebhoy Hospital began to be crowded with wounded and dying men, the authorities discovered that they might as well avail themselves of the troops. First the Native troops were put in requisition, then European troops were brought from Colaba, and now some European Cavalry are summoned from the Deccan. By the by, the hospital above-mentioned is the Native Hospital of Bombay; there is no other, though before long the one on the Esplanade will be ready; it is a significant fact that the people of Bombay are indebted for this hospital and the excellent treatment they there receive, to the munificence of a Parsee.

Hajee Ahmed, one of the Mahomedans fatally injured in the Sunday riot (said to be

Digitized with financial assistance from the Government of Maharashtra on 28 February, 2020

80 years old), was buried on Tuesday, and the funeral procession was such a one as Bombay never saw before, we think. It was headed, flanked and interpenetrated by a strong force of Police, and by some companies of the 21st Regiment, and the Parsees occupying houses on the line of procession were required to make themselves invisible. European troops also made their appearance at the graveyard. With all these precautions, it is hardly surprising that the burial was accomplished without any outbreak. The mourners were 'in a terrible state of excitement, each individual appearing to be galvanized.'

Let us understand distinctly what is meant by 'order reëstablished,' 'peace restored.' It means that Parsees are not attacked because they take good care not to go singly where Mussulmans congregate, and that Mussulmans are exempt for a similar reason. It means that the present military demonstrations accomplish their object while they continue to be made and within the region protected by them. It means that bands of ruffians with clubs in their hands and fury in their looks, no longer storm along the streets entering houses and temples as their 'sweet will' directs. It means this and no more. You may keep two wrathful men from mauling each other, by holding them violently asunder, but you cannot devote your whole time to this worthy object, and the outlook for the future does not seem encouraging. We are writing this on Tuesday.

THE CROSS MADE OF NONE EFFECT.

The cross of Christ is made of none effect by the efforts of its open antagonists, *though sometimes only for a season.* The enemies of Christ clothed with temporal power, have prohibited the preaching of the Gospel and done their utmost to keep men from the knowledge of the divine method of salvation. Men that were wedded to other systems, and whose temporal interests were bound up in the maintenance of those systems, have used the forces at their command in hindering the preaching of the Cross. The Cross, as a means of salvation, means that the Lord Jesus Christ, by his voluntary death, has made a propitiation for the sins of men, and that whosoever relies thereupon finds acceptance with God, forgiveness of sins, the power of the Holy Spirit to keep him from sin, and a blissful everduring inheritance in the place of glory. The Cross is the revelation of God's righteousness in a way that makes it available for unrighteous man. All therefore who are wedded to their own righteousness, all who seek their own glory, all who make more of this world than of the world to come, all who are more affected by the menaces and solicitations of mankind than by those of God, are naturally opposed to the Cross.

But when the Apostle Paul speaks of the neutralization of the cross, he is not speaking of open enemies, but of Christian preachers, men professing to preach the cross of Christ. "Christ sent me not to baptize but to preach the Gospel; not with wisdom of words, lest the cross of Christ should be made of none effect." He speaks of the cross, that is the preaching of Christ crucified for the sons of men, as something having divine power connected with it, but declares that this power is neutralized, made inefficacious, by a wrong way of preaching. And no one that considers how great is the army of Christian ministers standing up every Lord's day to preach the cross, and how comparatively feeble are the results, can doubt that the gospel is as a matter of fact made of none effect, in our day as in the days of Paul. How important it is that we should understand what this mode of preaching is that causes the cross to be without effect!

With wisdom of words. This is the deadly element that takes the divine life out of the cross. And we want to know just what this is. Paul takes good care that we may know. He dwells upon the subject in this chapter (1 Cor. i.) and in the following: "I came not with excellency of speech or of wisdom, declaring unto you the testimony of God. My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power. That your faith should not stand in the wisdom of men, but in the power of God." Men in this world are influenced by the signs and tokens of intellectuality and culture, by flowers of rhetoric and elegant diction, and oratorical power; and many have been drawn to listen to the Gospel, because of those elements in the speaker which have a worldly value, and which lead them to speak and think more of the preacher than of the message. In the newspapers from time to time appear complaints of the pulpit, and the most frequent subject of complaint is that the preacher is wanting in intellectual power, in culture, in those characteristics which stamp a man as somebody. The apostle was afraid lest his hearers should be drawn to become Christians because of the evident wisdom and intellectual superiority of the preacher, and thus their faith should rest upon the wisdom of man instead of upon the power of God. When we look at this matter narrowly, we see that the display of ability on the part of the preacher, is calculated to hide the real significance of the Gospel. When somebody speaks as a dying man to dying men, realizing the danger of those whom he addresses, the awful interests at stake, the intense urgency of the matter at issue, the necessity of immediate decision, such a one is waved away from the pulpits of our respectable churches, and only finds his place in a lower order of Christians to whom the wisdom of this world is no very great thing. Intellectual power, facility of utterance, elegance of diction, with a manner and bearing which say, 'I am an educated man, I belong to good society,' one who preaches with such advantages will be popular, even if he preaches a very dubious Gospel and never mentions the blood of Christ.

We have said that special and marked attention given to the form of words, that they may be what society approves, is calculated to hide the real significance of the Gospel, to make the cross of none effect. The hearer sees that the preacher has a standard before his mind to which he is seeking to attain, and that that standard is a worldly one: in other words, he is under law to society. But what is the cross? It is a declaration from heaven, that men are in danger of being cast into a lake of fire, 'where their worm dieth not, and the fire is not quenched,' that every moment is precious, that salvation is theirs if they will at once avail themselves of it. What are we to think of a man who, entrusted with such a message, clothes it in language of studied and faultless propriety and seems to be quite as solicitous not to commit a grammatical error, as to get his hearers saved? The impression in the mind of the hearer would certainly be that the man is playing a part, that he does not really mean what he says.

Let us suppose that Jonah, entering the city of Nineveh, after looking around at some of the edifices, visiting some of the shops, making certain purchases and getting himself up in approved style, should take his stand in some conspicuous space, dispose his robes and begin to speak to the gathering crowd in this way:

"I deem it a piece of singular felicity that I should have the opportunity of visiting this opulent and renowned city. I have contemplated the masterpieces of architecture with which your streets are adorned, and am free to confess that I prefer the Oriental luxuriousness of your pillared edifices to the rude and simple Doric of Hellenic lands. I have been delighted with the taste displayed in your hanging gardens and vine-clad terraces. I have looked in at your temples and have noted the prodigality with which you have consecrated your gold and silver in the worship of visible symbols of deity. In connection with this matter, however, I am obliged to bring to your notice that the Most High, the Creator of all, is dissatisfied with the way in which your devotion manifests itself, and with the freedom of manners that obtains generally in this beautiful city of yours. I apprehend that you will hear with more or less of disquiet, perhaps with alarm, the announcement that I am commissioned to make, to the effect that within forty days, this goodly emporium of yours, this distinguished metropolis, with its various grades of inhabitants, its enterprising and far-sighted merchants, its scions of nobility, its men of letters, its yeomanry, its operatives and its mendicants, without respect of sex or age, shall be the subject of an overwhelming convulsion."

Such an address as this would have produced a very different effect from that which was actually produced by Jonah's preaching. And we find that when the Gospel does produce the effect which it was designed to produce, men begin to speak with great plainness and directness, and they that hear them begin to shake themselves free from the poor worldly standards by which their minds were dwarfed as in a Procrustean bed. The facts of the case are seen to be overwhelmingly useful, and they no more think of the conventional proprieties of language, than men on their way to the block would.

Epitome of News.

SATURDAY, FEBRUARY 14, 1874.

"A sad fate has befallen the infant child of His Honour the Lieutenant-Governor of the Punjaub. His Honour is on tour, and the infant fell from the carriage in which it was travelling, one of the wheels passing over its body. His Honour and Mrs. Davies, it appears, were riding in advance, and hearing the child scream at once returned, but too late to find their child alive."

—"The following letter has been addressed by the Emperor of Germany to the Old Catholic Bishop, Dr. Reinkens:

"'Right Reverend Sir,—I thank you for the hearty congratulations which you have offered to me on the occasion of the renewing of the year. May God's blessing advance the work begun by you in His name, also in the new year! May continually widening circles be penetrated by the unques-

tionably right conviction shared by you that in my States respect for the law is reconcilable with the exercise of the religion of every community which pursues no worldly purpose, but only the one purpose to seek man's peace with God!

"'Berlin, January 17, 1874. "'WILLIAM.

"'To the Catholic Bishop Herr Dr. Joseph Hubert Reinkens, at Bonn."

—The Maharajah of Betliah has spent more than a lac of rupees in rice and other grains for the Bengal sufferers.

—*Bombay Gazette:* "The statements made by Sir Bartle Frere in a recent speech in Scotland respecting the supremacy in commerce which the Germans are obtaining in various parts of the East have called forth a number of letters in the *Times* in corroboration and amplification of Sir Bartle Frere's assertions. The fact is attributed to various causes. One writer, a German, says that the success of his countrymen in 'international' trade is due principally to the 'Realschule' system of education, which produces a class of men who take a warm interest in all practical matters, and find as much pleasure and amusement in the invention of machinery, or the production and quality of merchandise, as the young men of England find in horses and billiards. There are throughout Germany a number of 'high schools of commerce,' where young men enter to learn office work and technicalities; and it is suggested that the British Government would do well to establish such schools upon some definite plan as to unity of teaching."

—The same: "In the local columns of Bombay newspapers there are certain paragraphs that recur with nearly as little variation as if they were stereotyped and kept on hand to fill up gaps. Among these 'death from drowning,' and the 'danger of loading children with ornaments' are conspicuous. Against the silly vanity of the latter practice coroners and writers have talked in vain, and there seems to be as little hope of the emancipation of the natives from this bondage of custom as there is possibility of the ladies of Europe breaking the chains of their slavery to the milliners of Paris. But many of the deaths from drowning I venture to think might be prevented if down the sides of every well used by the public iron ladders were suspended. Many of the deaths the crowner's quest records as suicides, but it should be remembered that even when a man has made up his mind to be rid of a troublesome world, a diseased body, an implacable creditor, or an unrequited love, and drops shivering from the parapet into the water, there comes a minute when, gasping for breath, he repents him of his folly and clutches the rocky walls with bruised hands, panting with a hope all the wilder and fiercer that it is born out of a deep despair. A ladder would give him a chance of life; it would save the half-tipsy bheestie who over-reaches himself as he hauls up his leathern bucket hand-over-hand, the careless sepoy, or the schoolboy, who, as he slips in, knows perfectly well that his noisy companions will all desert him in silent terror, and care only to prove that they were not present. I saw the other day a young Parsee lying stark and stiff by the side of the well into which he had tumbled or jumped, and I suppose the usual paragraph followed. It was doubtless an uninteresting kind of paragraph; but still the poor lad was, as the north-country people say, 'somebody's bairn,' lissome and strong enough to have availed himself of a chance for life if one had been presented to him. Here I remember that at the time of the pitiful accident at Bandora this suggestion of a ladder was made, but nothing came of it."

It is twenty years since we pointed out the necessity for something of this kind, and we have repeatedly referred to it since.

—Same; London: "There is a display of Protestant feeling here in many circles on the question of the Duke of Edinburgh's share in the ceremony in the Greek Church. He has to kneel with a lighted taper in his hand before the altar. People here who know the Greek service indignantly exclaim against the notion of the Queen of England's son paying such homage to a painted joss—as our Protestants irreverently term it."

—*Indian Statesman;* Kurrachee: "A Methodist Episcopal Church has been opened here under the direction of Mr. Thomas E. Seale. Divine service is held in this church on Sundays at 10 A.M. and 6 P.M., and also during the week on Wednesday and Friday at 6 in the evening."

MONDAY, FEBRUARY 16.

—*Indian Statesman;* Visit to the scene of Friday's outrages: "We entered the Allahibagh, a sort of Parsee *dhurmsalla*, supported by Sir Jamsetjee Jejeebboy. The doors and windows of this building, though of massive beams of wood, had been shivered like reeds; the copper cooking-vessels inside had been deeply dinted, many of them into almost shapeless masses of metal. In the *penetralia* itself we found abundant evidences of the religious frenzy which had animated the mob. The *Afarghaniu*, the vessel in which the sacred fire had been ever fed, was kicked from its place, and the massive stones upon which its pedestal had rested were also broken. Leaves of the volumes sacred to the Parsee religion were scattered all over the room, and, strange to say, half hidden by a well-thumbed Pehlvi manuscript, we noticed the cheap edition of a Waverley Novel. The book was Scott's 'Abbot.'

"We also visited the Bhendy Bazaar Temple, upon which the full force of the rioters had been expended. Here it is asserted by the priests that the Muhammadans were at work for two hours before they were interrupted by the arrival of the Police. At all events the spoliation and destruction had been carried on after a most thorough fashion. An attempt had been made to barricade this temple against the rioters, but the doors had been battered in or forced open by crowbars. The scene inside the sanctum was rather exciting. Here stood a group of Parsees who had never before set foot in the chamber—for only priests were privileged to enter this holy place—looking at the sacrilege that had been offered to the most sacred emblems of their religion. 'It was to save these,' said a Parsee gentleman with tears in his eyes, as he pointed towards the battered brazier and the white ashes of the sacred fire, 'that we left the land of our fathers, and what have we profited by the change?' The priests showed their bruises, and told the mournful story of the outrage. The whole of the Parsees present were greatly affected, and were evidently making a great effort to suppress their indignation."

—The Traffic Manager G. I. P. R. gives this account of a railway disaster: "Intelligence has been received of an accident having occurred yesterday evening upon this railway, at about 318 miles from Bombay, between Borhanpore and Chandnee. The line at that place is single road only; and it appears that an up special train conveying troops met an ordinary down goods train. The consequences, as was to be expected, are sufficiently serious, although they might have been very much worse. A serjeant belonging to the regiment, and one of the guards of the troop train, are dead. One of the drivers is dangerously hurt. About a dozen of the soldiers, another of the guards, and three or four of the others of the company's staff are more or less seriously injured. I believe that this is the full extent of the mischief, except that the two engines, five carriages, and about the same number of goods wagons are, to a greater or less degree, broken up. Every possible assistance has been rendered to the sufferers, and every exertion has been made to render the delay to the mail trains and other traffic as little as possible."

—*Athenæum;* Egypt: "Sir Samuel Baker's expedition, it is reported here, cost half a million sterling. I have since been informed on good authority that the sum the Viceroy is out of pocket somewhat exceeds 400,000*l.*, and, according to all accounts, the results are anything but commensurate with the immense outlay. However, after he had recovered from his first disappointment, the Khedive is said to have felt not dissatisfied. Col. Gordon, who has entered His Highness's service to undertake the exploration, and, it must be added, the conquest and annexation, of those southern regions, will know how to take up and unite the broken threads; and there can be little doubt that under his skilful management the policy of the Egyptian Government will eventually be successful."

"Egypt extends wherever the Nile flows" is the principle of the Khedive's Government.

—The amount realized for the pews in Mr. H. W. Beecher's church, Brooklyn, for the current year is $59,430.

—The same; yesterday's rioting at the Dhobi Talao: "I would go up and find a Muhammadan lying, just murdered by the Parsees. These were shouting triumphantly. I heard one call out in English, 'He well deserved it.' I was five times witness of an occurrence like this; in each case the victim was lying motionless, with the blood streaming from one or more wounds in his head. The brain was protruding from the fractured skull of one, another had an eye partly knocked out, and blood was coming out of the ear of a third. These three I concluded to be dead. All five were Muhammadans, two being Sidhees and three Bombay Moosulmans.

"The truth is that the offer of the Commissionership of Police would not have induced one of the sepoys in the force to molest a Parsee at Dhobie Talao yesterday, and they took up nobody except such Muhammadans as escaped the vengeance of the rioters. After all I have said, I feel how inadequately I have described what I saw of the conduct of the native police. They crawled about in numbers sufficient to have made an effectual charge, but as for taking a single step to restore the peace, even the thought did not occur to them."

—*Statesman:* "The 'Moabite pottery,' the alleged discoveries of which have recently excited so great raptures among German archæologists and suspicions among English ones, have now been proved to be impudent fabrications. The bubble has utterly burst; in fact, these nasty articles turn out to have been, according to the good joke of an eminent scholar on a somewhat similar occasion, a mere bundle of fallacies. They prove to have been throughout the forgery of a certain Selim-el-Gari, a painter of Jerusalem, whose first efforts in his interesting art appear to have been devoted to the fabrication of neo-Byzantine pictures for the Greek pilgrims, and who has at last risen to his recent loftier flight. The full confession of one of Selim's chief tools in the manufacture is printed at length in the last number of the *Athenæum*."

—Culpable homicide amounting to murder is the Coroner's jury's verdict regarding the Brahmin of the Worlee temple, found dead.

—"In the district of Tinnevelly there is a village called Perumbauri where a devil-dance and festival took place lately. Certain boys, in fulfilment of a vow, were brought up and a string was passed through the flesh under their arms by means of iron packing-needles. Having been thus decorated they went about at night and danced before the devil. A few days afterwards one of the boys died from the effects of the wounds, and his body was immediately taken away and burnt. It was not till after this that any news of the matter reached the police, as there were none on the spot, although this great festival attracted a considerable crowd. The second class magistrate of Nungunen, within whose local jurisdiction this event occurred, committed the case to the Sessions Court, and the person who performed the operation was sentenced to three years' rigorous imprisonment. An appeal was made to the High Court, and this court reduced the sentence to one year's rigorous imprisonment."

—Private Maloney was hung at Bangalore, Thursday, for the murder of a corporal.

—The *Bombay Gazette* gives this account of the close of Sunday morning's riot:

"The Seedees seriously wounded half a dozen Parsees, two or three of whom are said to be beyond the hope of recovery. They battered the doors of some of the Parsee houses, broke windows on the groundfloor, and threw showers of stones. They then ran bodily in the direction of the Dady Sett fire-temple, before reaching which they were split into parties and took to different roads. A large number escaped through Funnuswady. A party of about 200 were chased by Mr. Edginton and other police officers who rode in a fire engine brake with drawn swords. About 150 ran into what appeared to be a narrow lane beyond the fire-temple, but which had no outlet. Here they were hemmed in and attacked by a body of Parsees. A number of them escaped by climbing over roofs and running through sweepers' gullies; but about 50 were arrested and removed to the Mazagon police office. The Parsees of the locality were loud in expressing their admiration of Mr. Edginton's conduct on this occasion, and one of them stated to us that a purse of a lac of rupees would be but a poor recompense for his valuable aid, without which, he said, the fire-temple would in all probability have been looted."

—At the Famine Relief Meeting on Saturday, speeches were made by the leading men in Bombay and about Rs. 20,000 subscribed.

—Speaking of the late Rajah of Kuppoortulla, whose son's baptism was mentioned in our last issue, the *Friend of India* says: "Rajah Rundheer Singh committed the training of his two sons, Tikka Khuruk Singh and Kanwar Hurnam Singh, to Mr. Woodside, who daily taught them the word of God. The two princes, though not free from heathen influence, were thus in their younger days a good deal under Christian teaching. Maharaja Rundheer Singh died while on his way to England in the year 1869, at the early

age of 39. Towards the latter part of 1871 Kanwar Hurnam Singh left Kuppoorthulla. During his stay in Jullundhur he has led an excellent life, his moral character has been exemplary, and his ways have undergone a thorough change. He has acquired manly, independent and economical habits. He has had little or no communication with the European or Native residents. But he has been a constant visitor of Mr. Goluknath, the missionary, and has always taken an interest in religious conversation and discussion. He did not at first show himself at all favourable to Christianity. Finding that the spirit of Christ and His teachings only afforded him that consolation which his present circumstances and state of mind so much needed, he at last declared his determination to make an open profession of the Christian religion and receive baptism. He is now in his twenty-third year, and possesses a large amount of sound common sense and determination of character."

—The Bishop of Calcutta disclaims the responsibility of the article "Misunderstood" in the *Indian Church Gazette*.

—"The *Indian Mirror* returns this reply to a request for statistics of the membership of the Brahmo Somaj, and the additions to it from time to time:— 'Where formal initiation is not insisted upon, and the heart's faith is all in all, it is impossible to publish statistics of our numerical strength, or judge of our progress or decline by the test of numbers. We may, however, fairly describe the position and prospects of our church in these words. The spirit of Theism is penetrating the ranks of the educated classes in all the presidencies and provinces of the country, and the circle of sympathy and respect is greater now than ever. The number of formal admissions, however, is undeniably much smaller now. On the other hand, the depth of spiritual life in the lives of true believers surpasses anything we saw in any previous period in the history of the Somaj. These facts may be taken at what they are worth.' We fear those who are, from whatever cause, hostile to the Samaj will accept this as a confession of retrogression. We are interested in it as a vast improvement on Hindooism, and a movement likely to lead to Christ. We regret that so little can be said by its friends for its success as an organization. The spirit of Theism is spread, not by the Somaj, but by education, secular as well as moral and Christian."

Tuesday, February 17.

—*Bombay Gazette*: "The Government of Bombay has done now, at the instance of the newspaper press, what it ought to have done four days ago; and its vigorous action of to-day cannot atone for its past neglect. Not only have many lives been lost and much property destroyed, but business has been brought entirely to a standstill for several days in the Native Town. So great, indeed, has been the panic that very many Parsee families have fled for safety from the Native Town into the Fort, while others have remained shut up in their houses in the Native Town because they were afraid to venture out. For the last two or three days we have had a good deal of difficulty in bringing out the *Gazette*, because most of the Parsee compositors dared not attempt to come to the office, and many solicitors and mercantile firms in the Fort have experienced the same inconvenience. So complete, in fact, has been their distrust of the Government that the Parsees have taken to buying revolvers to protect themselves. Although, therefore, the Government is bent on maintaining order now at any cost, it cannot undo the results of the reign of anarchy to which Bombay has been subjected. To say nothing of direct injuries to person and property, these riots have sown the seeds of dissension which will do mischief in Bombay long after the trivial 'society' to whose prejudices the Governor and his colleagues and Mr. Souter pin their faith has vanished out of existence; and Sir Philip Wodehouse underrates very greatly the influence of public opinion in our time if he imagines that he, as Governor of Bombay, will not be called to its bar to answer for the apathy which has plunged one of the chief cities of the British Empire into a state of confusion unparalleled in the recollection of the oldest resident of Bombay."

—"There is, we hear, such a block on the East Indian Line, on account of the almost continuous transport of heavy trains of rice, that it is very probable that the mails from Calcutta and the Punjab may be received late in Bombay as long as the famine lasts."

—"Yesterday a clerk in Messrs. Peel, Cassels & Co.'s office received a telegram from Broach stating that a Mahomedan riot had just taken place there. Broach is noted for Mahomedan disaffection."

—"Yesterday at the Fort Police Court, before Mr. Nana Morojee, twenty-eight Mussulmans were charged, at the instance of Mr. Inspector Raymond, with riotous and disorderly behaviour in Shaik Abdool Raymon Street and the Bhendy Bazaar Road, contrary to Section 22 of Act XLVIII. of 1860. Three of the prisoners were admitted to bail on each of them depositing the sum of Rs. 200, and two sureties in a similar amount, and the rest remanded to jail till the 4th proximo."

—The Municipal Commissioner denies the statement that the military were called for at his suggestion.

—"Lex" in the *Bombay Gazette*: "A little reflection would have convinced Mr. Souter that he was doing the very thing he is bound above all others to abstain from, that is, bringing the law into contempt. Either the publication of the book was lawful or unlawful. If lawful, the Mahomedans had no right to ask for, nor Mr. Souter to concede to them, the exercise of an irregular and unlawful authority to suppress it. If unlawful, the courts of law were open to their complaint, and Mr. Souter should have told them so, and that any attempt at force would be sternly repressed. But never was there a more unfortunate and unwise course than that adopted by him. There cannot be a doubt that there was nothing illegal in the publication."

The account of Mohammed in this book is said to be from Washington Irving's Life of Mohammed.

—Four out of the 23 wounded on Sunday are dead.

—*Times of India*, 3-30 A. M.: "To-day 150 Cavalry will be brought from Poona to Bombay. Two Regiments of Infantry will also be brought, and, it is said, a Battery of Artillery.

The Supreme Government has been telegraphed to respecting the measures to be taken for the preservation of the public peace during the Muhurrum. It is not decided to stop the processions, but steps will be taken to suppress at once, and by cannon if necessary, any attempt against life and property.

Two cannon were last evening got ready and placed in position at the Mint, as a precautionary measure."

—Mr. R. H. Jhalbhoy, author of the book about Mahomed, has taken refuge in Damaun.

—*Indian Statesman*: "We have learned, on inquiry at the office of the Traffic Manager, that, besides the casualties announced yesterday, a European fireman met his death by the accident to the special train between Burhanpoor and Chandnee on Saturday evening. The serjeant who lost his life, it appears, was not killed by the collision, but he was walking on the bridge at which the accident happened, when, the night being dark as pitch, he went over the edge and fell into the water sixty feet below."

—*Lucknow Witness*: "About two months ago an English sea-captain arrived in Calcutta, and soon heard of the Rev. W. Taylor, whom he had known in San Francisco nearly twenty years previously. Having profited by Mr. Taylor's ministry, he at once sought him out, and while attending his services was greatly quickened in his religious life, and gained a deeper spiritual experience than he had before known. He at once began to work for others, and in a few days a second captain was taken by him to hear the word, and soon after he was converted to God. A third captain was next led to Christ in like manner, and then this faithful servant of God sailed for England. His work, however, did not cease. One of the friends whom he had brought to Christ began to work for the Saviour, and soon the captain of a vessel lying near him was converted. Then the first and second officers of his own ship followed in the good way, and after them a number of seamen were brought to God, and the good work is still going on. Three of these captains have sailed for other ports, but they have established divine worship in their vessels, and are carrying a blessed influence with them wherever they go. The one still remaining in port has regular service on board, and when he sails will take with him a half-dozen converted men.

"We mention this little work to call attention to the law of grace which it illustrates. The mistake of Christendom is to assume that Christianity must be propagated by men appointed to that work, instead of giving it a fair chance to propagate itself. God's method is to make every believer a worker, to assign every one a little corner, however humble, in the great vineyard, and thus give every one a share in the great work of saving the world."

Wednesday, February 18.

—Poona telegrams; 17th: The Eighth Native Infantry has left, with 150 sabres of the Poona Horse, and 150 1st Cavalry are also coming,

384 Europeans of the 68th Regiment have left for Bombay, and 56 Europeans of the 2nd Battalion 7th Regiment left early.

—There has been no riot at Broach.

—*Bombay Gazette*: "The Mohurrum festival commences to-day. The events of the day must show whether the lull is deceptive or otherwise. In the Fort subscriptions have been raised by the residents of different streets for the employment of European seamen and Purdasees as special guardians of their households. A pretty large meeting of Parsee residents in Bazar Gate street, Borah Bazar street, &c., was held yesterday in the house of Mr. Sorabjee Jejeebhoy with the above object, and a sum of Rs. 1,100 was subscribed by those present.

"Two cannon were taken out of the Arsenal and tried on Monday afternoon by a company of Artillerymen. They have been placed in position near the Mint.

"A Parsee who had been on the Coroner's Jury, when leaving the Jamsetjee Hospital on Monday afternoon, was assaulted by a mob of Mussulmans and was taken back to the hospital with a severe wound in the hand.

"Yesterday morning one Merwanjee Cowasjee was in danger of being thrown into a well at the Marine Lines by two Mahomedan sepoys belonging to the Marine Battalion. A Parsee priest and one or two other Parsees were slightly assaulted at the same place on Sunday evening by Mahomedan sepoys. Complaints were made in each instance to Colonel Thacker, who made inquiries into the matter. It is alleged that one or more of the sepoys are to be tried by court-martial for their offence."

—Another of the wounded Mahomedans died yesterday.

—"The Commissioner of Police, by order of Government, directs as follows:—

"1. No assemblies or processions in the public streets, roads, or thoroughfares in the city of Bombay will be allowed during the ensuing Mohurrum.

"2. No licenses for erecting or carrying about a taboot, punja, or dholeeka punja, or for the use of music in the public streets at the ensuing Mohurrum will be granted, and all licenses that have been granted are hereby cancelled."

—*Bombay Gazette*; Aden, 5th: "As regards the Ward court martial there has nothing new been done. Daily a court of inquiry, formed of the flag lieutenant of the *Glasgow*, the Admiral's secretary, and the captains of H. M.'s Royal Navy ships in the harbour, sit on board Captain Ward's ship, the *Thetis*, but do nothing beyond collecting the statements of the witnesses. The *Wolverine* and the *Columbine* are shortly expected to steam for home. It is stated that the native evidence is so exaggerated that it is almost incredible."

—Holkar gave some Rs. 15,000 away on his recent visit to Bombay.

—A loyal subject, with Punjaub experience, writes in the *Times of India*: "Let Government put the whole town into the hands of the military authorities, the police acting in subordination to them, or I assure you that there is no chance of at all quelling this riot. If it is allowed to grow as it goes, with temporary lulls which are only calculated to mislead the foreigners who have no experience of the native town, I apprehend serious consequences, not to the Parsees so much as to the British rule in India. For only two days ago I was able to gauge—so far as I am able to gauge—what the feelings of the Mahomedan masses are on this riot. They all fancy that their 13th century is expiring, and with it the decline of their power shall cease, and with the commencement of the 14th century Mahomedan power will again rise and flourish."

Thursday, February 19.

—*Bombay Gazette*: "Yesterday the town was very quiet, the effect of the presence of European troops and cavalry being quite apparent. We are sorry to say, however, that the Parsees are still in a great state of alarm, and many of them believe that the stringency of the Governmental notification, which not only prohibits taboot processions, but forbids taboots of any kind to be constructed, will be sure to create a serious Mahomedan outbreak."

If the taboot processions, with all their tomfoolery, are ever to be prohibited at all, the present is certainly the time to do it with a firm hand.

—"Prabhu" in the *Indian Statesman* suggests that the "managers of the annual Varghoda procession ought to dispense with the celebration of the Varghoda during the ensuing Holee holidays, as it is neither in any way conducive to the benefit of the community, nor sanctioned by the Shastra."

If Europeans understood the vile, obscene language used by the natives in the Holee saturnalia, we fear there would be many summary executions of justice and breaches of the peace. The mere fact that many persons may not understand the vile insulting language constitutes no reason whatever why it should be winked at by those whose duty it is to suppress it.

—*Times of India:* "A meeting of the leaders of the Mahomedan community was held yesterday afternoon at 5 o'clock in a bungalow opposite to the Byculla iron-works. The meeting was convened at the instance of the Hon. Narayen Wassudeo and Dr. Blaney, who have, ever since the disagreement arose between the Parsees and Mahomedans, been ceaseless in their endeavours to restore the good feeling between the two communities. The Cazee was present, and two mollahs from every mosque in the city were present, and large numbers of all the different classes of Mahomedans were there—about five or six hundred in all.

"The Hon. Narayen Wassudeo said it was his wish that the meeting should give him full permission to go to the representatives of the Parsees with an assurance that there was an end of all bitterness of feeling towards the Parsees by the Mahomedans, and that he had also the permission of the meeting to arrange for a final meeting of both sects, at which he had little doubt the great object they all had in view would be fully realized.

"The meeting entirely concurred in the Hon. Narayen Wassudeo's proposals."

—It was stated by the Chief Justice yesterday that in consequence of the recent riots it might be necessary to hold a special criminal sessions.

—At the Matriculation Examination held in November last 995 candidates were examined, of whom 355 passed the examination.

—The latest accounts from the famine districts are somewhat more favourable, that is, somewhat less unfavourable. Rain has fallen in many of the divisions. The outlook, though a distant one, passing over a vast amount of immediate distress, is more hopeful. The special correspondent of the *Bombay Gazette*, who writes fully and freely from the famine field, invites attention to what the planters of one district only, Chumparum, did as early as November last. They expressed themselves ready and willing to superintend any relief works, or distribution of relief, that the Government may think it necessary to undertake. And eight of the planter firms have subscribed Rs. 1,38,000! We give the following from the correspondent's letter:

"Will the natives, as the famine darkens over them, and the severest pinch comes, still hold on grimly to their seed-grain, and commit it to the fields, even when they hardly know where to look to for their scanty daily meal? In many cases, doubtless, the natives will reserve their seed at any cost, and produce it at the proper moment. But, on the other hand, starving men and women, if they found death staring them in the face, would be apt to think that sufficient for the day was the evil thereof, and prefer to spare their own lives for a week or two, rather than spare the grain on which their lives might in the future depend. Sir Richard Temple informed me that he had given careful attention to this most difficult subject, and was collecting the opinions of all the best local authorities. You see, the seed-grain of rice *must be fresh*. Herein lies one great difficulty. The rice-seed of 1872 will not do for sowing in 1874. But the rice-crop of 1873 has here totally failed; and will rice-seed from Burmah, Orissa, or Madras, be found suitable for sowing on these plains, which are so much further removed from the equator, and spread right up to the roots of the icy peaks of the Himalayas? Then there is another difficulty. Government might buy the seed-grain and afterwards find the grain they had purchased was too old for use."

—We have to acknowledge with thanks the receipt of the *Indian Traveller's Guide* for February, published at the *Bombay Gazette* Office.

Friday, February 20.

—Government issued a proclamation yesterday evening stating that "it has been found necessary to station troops in different quarters of the city of Bombay, for the preservation of the public peace during the Mohurrum festival, and it is desirable that, in the event of such troops being called on to act for the suppression of a riot, a Justice of the Peace should accompany them. Gentlemen have been selected for that duty.

"There will be four main stations at which troops under a European officer will be located. The cavalry will be divided into two divisions, one in the Fort and another at Byculla. All the infantry stations will be in telegraphic communication with each other. At each station a Magistrate will be present at all hours of the day and night, who, if the troops are called out, will accompany them, and without whose order they will not fire or charge If he should happen not to be there when a disturbance arises, the troops will be guided by their officer in command of the station."

We are very sorry to notice that these measures, which are meant as a terror to evil-doers, or evil-intentioned people, have terrified some good but timid souls amongst us.

—Telegram, Calcutta, Feb. 19: The latest reports confirm the belief that the rain in the beginning of February did immense good and saved large tracts of country. The worst parts of Tirhoot and Chumparun near the Himalayas are getting worse. The remainder of the distressed area is better—distress is everywhere being vigorously relieved, charitable relief is being distributed. The worst tracts are divided into manageable circles of 100 square miles, each with a competent relief officer in charge. About 100,000 tons of Government grain have been sent into the distressed districts. The arrangements for distribution are complete and working well.

—The Overland Mail of the 30th Jan. arrived in Bombay yesterday evening. The English papers are filled with electioncering intelligence, and accounts of the Duke of Edinburgh's marriage. We give the following items of European news:

The German press evince great satisfaction at the support of England, as shown in the recent meetings in London, to express sympathy with the German Cabinet in its struggle with the Catholic party. Prince Bismarck made a speech in the Landtag on January 24, defending the charges made against him, which has created the greatest excitement throughout Germany.

The Prussian Chamber of Deputies have finally adopted the Civil Marriage Bill as passed at the third reading.

General Moriones has resumed the offensive against the insurgents in the north of Spain. The Carlists have captured Portugalete, by which a large quantity of ammunition and other warlike stores have fallen into their hands. They also demanded a heavy sum from the town of Santander on condition of not besieging it, but retired before the Government troops.

The Papal Nuncio, expelled by the Swiss Federal Government, has protested against the act in the name of the Pope, but the Council in reply sent him his passports, declining further discussion of the matter.

A bill to settle the external legal relations of the Catholic party has been introduced into the Austrian House of Deputies.

—*Times of India:* "The Judge of Tanna has decided that the principle of Limited Liability may be imported into the commission of murder. Five Mhars and shepherds, under the impression that a man passing where they were on watch one night was a sheepstealer, set upon him with sticks, and beat him so severely that he died. The offence and the identity were proved; but the Judge felt a difficulty in deciding whether the offence was to be classed as murder, culpable homicide, or voluntarily causing grievous hurt. Considering the offence to have arisen from excess of zeal in the protection of the property under the prisoners' charge, the Judge did not see any reason to suppose that either of them intended to take the man's life. The Judge, 'not without hesitations,' comes to the conclusion that the accused should be convicted of only the third charge. If this law is to be accepted, a number of persons, each taking care not to inflict such a blow as would seem in itself to be the cause of death, may murder a person at their leisure, and enjoy comparative immunity from punishment. As we shall shortly see the trial of a number of persons who will be accused of committing offences in concert, it will be well to have this Limited Liability question settled as soon as possible."

—Mr. William Orr, the second officer of the B. I. S. N. Co.'s S. S. *Kurrachee*, who was very seriously hurt, on Monday the 4th instant, by the sentry on guard at the High Court, died yesterday morning.

—*Indian Statesman:* "We are glad to be able to say that the gentleman reported to be missing from the special train was none other than the fireman who was killed. This limits the fatal casualties to three. The serjeant, moreover, said to have been drowned was, we now know positively, Lance-Corporal Scott. It seems that on a false alarm that another train was approaching he stepped over the parapet of the bridge, and, not looking at his feet, fell into the river below, where he was found with his head buried in the mud. The police have prosecuted the Burhanpoor station-master for manslaughter, as it was he who gave 'line clear.'"

—Deaths last week—351.

Selections.

FIRST STEPS TOWARD CHRIST.

By Rev. T. L. Cuyler.

Among the readers of this volume there must be some anxious penitent seeking the Saviour. Perhaps two or three plain hints may be of some service to them in their search. They have been told that they must "come to Jesus," and that they must "repent and do their first works." What are the first steps of a soul in coming to Christ?

1. The initiatory step we would commend to you, my good friend, is—*sincere prayer*. Do this at once; do it irrespective of the amount of feeling or of the degree of your conviction of sin. You may be but slightly convicted of your guilt. If you have a sufficient sense of the evil of your heart to desire a better heart and a purer life, that is sufficient feeling to commence with. If you have confidence enough in Jesus Christ to go and ask Him for a new heart (instead of undertaking a self-salvation), that is a sufficient faith to start upon. Remembering that heaven's mightiest saint before the throne was once a lisping, groping, feeble babe in grace, do not despise the day of small things. If you are convinced by the Holy Spirit that you ought to give yourself to Christ, *then to prayer!*

You do not need to be told for what to pray. An honest inquirer can be trusted to frame his own petition, and will make his own liturgy—the less stereotyped the better. Pre-eminently let your requests be honest. Then let them be importunate. Let them be mainly directed to Jesus Christ for the pardon of your sins, for the regeneration of your soul, and for Divine aid to help you to do your duty. For these three things "pray without ceasing."

2. The second vital step is the prompt *abandonment* of *known sin*. Let us imagine an individual awakened to his need of Christ, and setting about the work of securing his salvation. He opens his Bible and reads, "Believe in the Lord Jesus Christ and thou shalt be saved." Further on he reads, "Whosoever will come after me, let him deny himself, and take up his cross and follow me." From his Bible he goes to his knees. After his morning prayer he sallies out to his place of business. The first acquaintance that meets him politely presents to him a claim for an honest debt that *ought* to have been paid many months ago. It is a debt; that is enough. The Divine command, "Owe no man anything," is the original of John Randolph's apothegm, *Pay as you go*. It means what it says. Our anxious, troubled friend admits that his creditor ought to be paid, and secretly admits to himself that he could pay him if he would put himself to some inconvenience. But, instead of shouldering up the sacrifice and doing his duty as an honest man, he sends away the creditor with another silver promise (in lieu of a silver payment), and with a new furrow in his brow goes into his counting-room. Presently his partner comes in to tell him that a rival house in the same trade is carrying all before them, and that they must take prompt measures to *undersell* the said rivals, and break them down if possible. Here is a new perplexity. Conscience murmurs against being made an accomplice in such tortuous, contemptible "tricks of trade." Self-respect revolts against such degradation of the noble calling of a merchant. But the partner is imperative. The rival house, too, are suspected of being rather "ultra" and fanatical. So our friend's scruples are overruled; or rather, his own cupidity overrules his conscience, and he consents.

When evening brings him again to the quiet of his own home, and the meditations of his own closet, do you wonder that he is in spiritual despair? His fretted soul confesses that no progress has been made toward a new heart and

a new life. He tries to pray; but his prayer is a mere whiff of empty breath. He opens his Bible, and from its pages looks out the sweet sorrowful countenance of his Saviour, saying unto him, "If any man take not up his cross and follow after me, he cannot be my disciple."

What is that man's *cross?* Is it to stand up before a Roman tyrant, and acknowledge Christ at the peril of being torn limb from limb in Nero's lion-amphitheatre? No; that was once a true believer's cross, and nobly did the early martyrs bear it. Is it to forsake father and mother, and houses and lands, for Christ's sake and the gospel's? No; that is the foreign missionary's cross—it rests heavily to-day on aged shoulders in many a far-away pestilential clime. Our friend had no such heavy cross to bear. His real trial was to subject himself to a temporary inconvenience, and perhaps to some pecuniary loss, in order to pay a just debt, and in order to do unto a rival neighbour as he would wish that rival to do unto himself. That was his "cross;" and in that special case he was called on to prove the *sincerity* of his desire to become a Christian by his undertaking to do a Christian act on the spot. He was called on to make a beginning—to try a first step toward fulfilling the law of Christ from *Christian principle.* What *is* true religion but following Christ according to the Bible rule?

In his "first works" our friend failed, and then strangely wondered how it was that his soul was making no headway, and his prayers were receiving no answer. We admit, indeed, that an obedience to the law of Christ that day would not have *purchased* for him an acceptance with God. But it would have made him a very different man as he presented himself before his Saviour at the mercy-seat. It would have strengthened his as yet weak and irresolute purpose to live to God. It would have been a sincere attempt at obeying Christ by renouncing sin and crucifying selfishness. It would have been a *first step* toward a practical following after Christ.

3. To the anxious inquirers whose eye may rest on this paragraph, we would say, Each one of you has some first steps of actual duty to perform. Salvation is a free gift on the part of God; but on your part it is a work. "Work out your own salvation with fear and trembling." God graciously gives the inestimable boon of pardon and a new heart through the mediation of Christ Jesus; but He gives it to those who *prove* their desire for it by repentance and practical obedience. It is not for us to specify to you all the thousand methods in which you are to do your "first works." In the general we would say, refuse the first temptation to sin. Secondly, obey God at the first call of duty. Begin to serve Him. Crystallize inward emotions into external acts—deeds of benevolence—sacrifices for conscience' sake. Make your repentance real by making it fruitful.

One of you, for example, goes right away from that closet in which he has been praying for a new heart, and hunting up a person whom he has wronged he makes reparation on the spot. Another one seeks out an ancient enemy against whom his heart has been simmering a slow hatred for years, and offering his hand, says, "Come, sir! you and I have quarrelled about long enough; let us forgive and forget." [How differently that man will pray the next time he comes before an all-forgiving Saviour!] Another who has bolted out a poor erring daughter, sends for her to come home again—remembering, as he does so, how Jesus once drew a weeping outcast, through a baptism of tears, to His own loving heart. Still a fourth seeker after Christ finds that his appetites are his snare. So he says to himself, "I must give up my glass, or give up my soul." His first step toward Christ is to shatter that satanic *anti-christ,* his decanter, into a thousand fragments. For the Holy Spirit and the spirit of the wine-cup cannot tabernacle in the same soul. An audible prayer before his family has been a first step with more than one awakened man. It was hard work to get through it, between the suppressed smiles of his children and the scarce-suppressed tears of his astonished, overjoyed wife. But never in his life—though he were to outlive Methuselah—will he offer a prayer that will tell so prodigiously on his spiritual history as that first, broken, stammering, disjointed, but agonizing prayer before his household. When he offered it, he took his first decisive step toward Christ. My friend! have you taken yours?

A WONDERFUL RESTORATION.

Rev. M. Sherman, Pastor of the M. E. Church in Piermont, N. H., under date of November 6, communicates to the *Christian at Work* the following remarkable account of his wife, a bed-ridden invalid, who was restored to health, as he believes, in answer to prayer:

I have great pleasure in sending you the following account of the wonderful restoration to health of my wife, who had for years been a bed-ridden, suffering invalid. We desire to do this only for the glory of God, and the good of his cause in obedience to the word of the Heavenly Healer, which he whispered to her inner ear: "This thing is not done in a corner; go, tell how great things the Lord hath done for thee."

I will preface the account of the cure with a few words in regard to her religious experience, hoping it may be for the benefit of precious souls.

Ellen Clark was born in Llandaff, N. H., Aug. 3, 1835. Her parents were decided Christians, and gave her a sound religious instruction. Nevertheless, she remained without Christ till the age of seventeen. Then, one Sabbath, at the invitation of her pastor, she went into his Bible-class in the Sabbath-school. The lesson was concerning Peter's walking upon the water. His words, as he was sinking, "Lord, save me," went as a dagger to her heart. She then and there resolved to be a Christian. Action followed resolution, and she was made exceedingly happy in the divine love. She was never very robust, but retained usually good health till her sixteenth year, when, through an injury received by over-exertion, she laid the foundation for a

SPINAL DISEASE.

The spinal trouble was very much aggravated, four years later, by a fall down a flight of stairs, and a few months after that her constitution received a further shock. Immediately after the injury first mentioned she commenced having exceedingly distressing sick and nervous headaches, which continued all through these years as often, on an average, as once in two weeks. In time her whole system became seriously deranged. Her nervous system became nearly a wreck. At times she was somewhat mentally deranged, and more than one physician expressed the fear that the case would result in permanent insanity. Besides all this, the year before her health began to fail, through a fall upon the ice she partially dislocated one of her knees, so injuring the ligaments that she was unable to walk for weeks without the aid of crutches, and ever since it has been, in a considerable degree, weak and stiff.

On September 10, 1827, through a severe cold, she took her bed, where she lay, except when lifted from it, till the night of August 27 last. She was wholly

UNABLE TO WALK A STEP,

or even to stand; nor could she be raised to a fully upright posture. She could sit up but a few minutes at a time without the most extreme distress. The best medical skill we could avail ourselves of was employed. Only temporary relief could be obtained. The spine grew worse, in spite of every surgical appliance, the nervous prostration and irritation increasing. During the following two or three weeks she was especially helpless, the services of two being required to lift her on or off the bed.

This was her condition, as accurately as I can describe, on the morning of August 27, and she was in a more than usual degree of pain. As to the state of her mind, her reason was at this time, so far as we could see, unclouded. She had, till within a few months, usually kept up good courage that she would measurably recover. But the conviction had been growing upon her, and never seemed so clear as that night, that her lot for life was to be that of a bed-ridden, suffering invalid. Then she had recently been made the subject of some very uncharitable remarks, which had come to her ears, and which were very cruel, giving her great pain. In this state of body and mind she was left for the night, between nine and ten o'clock, her husband sleeping in an adjoining room, within call. It was the night of

WEDNESDAY, AUGUST 27.

that my wife retired for her night's rest, feeling that she must have more grace to bear these cruel speeches and to be perfectly submissive to all God's will. She asked for this grace. She went over the ground of entire consecration; she was enabled to submit entirely to the Divine will. As she felt thus she felt that Jesus saved even her. It was then that she began to be conscious of a real presence. She knew it was Jesus. He seemed to stand at the foot of her bed, though recognized only by the inner senses, and he appeared surpassingly lovely. While she said within herself, "Oh, if I could always have such a Presence with me, it would be joyful to lie here and suffer." Then Christ's promise to send the Comforter to his disciples to abide with them for ever occured to her. She asked for the fulfilment to this promise, and cried out, "Lord, if thou wilt, thou canst make me clean!" and instantly

HER PRAYER WAS HEARD,

and there came the response, "I will; be thou clean;" and instantly she felt a sensation like that of an electric shock.

Promise after promise of Holy Writ was brought before her mind as vividly as though printed in letters of light, such as, "Then will I sprinkle clean water upon you," etc. In the bliss of that hour she thought, "What am I, or what have I done, that the Lord should so bless me?" The answer was. "I, even I, am He that blotteth out thy transgressions for *my own sake.*" She thought, "But why bless such a sinner as I?" "This man receiveth sinners," was the reply.

Up to this time the thought of having anything done for her body had not crossed her mind. But now came the question, "Should you be willing to be raised up and work for the Lord?" And this thought of being raised up she conceived only as possible by God's blessing on means used which might result in a gradual recovery. Whenever in the past the thought had been suggested to her by others of being healed in answer to prayer, she had repelled such an idea. She did not doubt that God was able, or that it had been done for others, but she said, "It is not for me." She had not the least faith that any such thing would ever be done for her.

But to return. She found this at first hard to assent to. She was willing to be a bed-ridden invalid; but to get up and face the storms, and trials, and vexations of every-day life—she shrank from it. But she finally thought, "Yes, Lord, by thy help I would;" and then the Presence drew near, and whispered, "Believest thou that I am able to do this?" She reasoned, as the question was repeated many times, "All power is given to Him in heaven, and on earth—He is the same yesterday, to-day, and for ever." Her intellect was convinced, and her whole heart, divinely helped, believed, and she said, "Lord, I *do* believe; help my unbelief." At once a sensation as of a warm breath was forcibly breathed upon her face, followed by a

THRILL ALL THROUGH HER FRAME,

like a current from a galvanic battery, removing her pain—up to this moment very severe—and strengthening and invigorating her whole body. All this time she had lain motionless. Now she raised one hand, and then the other, without pain. The previous day she had been unable to get either one to her head without the help of the other. Then she turned in the bed with almost no effort, coming over "like a cork," as she expressed it. At this point she rang the bell to awake her husband. I came into the room, when she said "Do you not feel that there is a strong influence in the room?" Upon my answering in the negative, she, said, "There is; the Saviour is here at work upon me." While these utterances were passing her lips the word came from Jesus, "That the people may know that the Son of man hath still power on earth to forgive sins, arise, and walk." She

AT ONCE AROSE FROM THE BED,

and easily, and without pain save a little hurt in her feet and ankles, walked alone several times across the room. This was about one o'clock of the morning of Thursday, August 28, up to which time she had not closed her eyes since retiring to bed for the night. After a time she lay down and slept sweetly till near seven; then arose and dressed herself and walked out to breakfast.

Two months have since passed. She remains free from disease, with increasing strength. She finds constant rest of soul in Jesus. Assailed by the adversary, she constantly holds by faith. Meanwhile the Lord is giving her work to do, in public and private labour for souls, and with her pen in answer to scores of letters of inquiry. These ask: "Is all this that we hear true?" I answer, the facts are exactly as I have here stated. Some may say that the experience of that night was but the hallucination of a disordered imagination. But the fact of the cure remains, as also that of the spinal transformation. Somehow it has been done—what medical skill and careful nursing utterly failed to accomplish, or, indeed, ameliorate. Many will attempt to account for this on natural principles; but we are simple enough, and credulous enough, if it be credulity, to believe, unwaveringly, that our Lord Jesus Christ has, even in these days, wrought

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on 28 February, 2020

AS REAL A MIRACLE

as any he ever performed when he walked upon earth in his flesh. Not for our sakes has he done this, but for the confirmation of the faith of Christians, and to convince a sceptical age that there is still a living God, and that Christ is still able and willing to forgive sins, and make a clean heart, and to save to the uttermost.—*Christian Advocate.*

Miscellany.

—Report of the Meth. Epis. Mission, N. India; Nynee Tal: Nynee Tal has a large Medical work. There are seven schools attended by 315 children. Under this head, Dr. Humphrey writes—"One boy, a Brahmin, was baptized in Paori about two years ago, and he now is useful to us as a teacher of the native church." "Some progress has been made during the last year. Native Christian communities are now growing up among the people in three different localities: our brethren have had some persecution to endure, but they have stood firm and are exerting a good influence; several others are almost persuaded to follow their example and become disciples of the Lord Jesus."

The village work in Budaon is steadily going forward: forty-eight adults and forty children have been baptized this year, and a number of new villages have been occupied and either all attached to one of the former circuits or formed into new ones. These people are of the sweeper caste, but are mostly farmers or brick-makers in their vocation. There is a spirit of inquiry among nearly all the people of this class in Budaon, and this interest is extending to other districts around, so that more teachers are desired than can be supplied. In Moradabad the work among the Sikhs in the vicinity of Amroha is steadily increasing seventy-three adults and forty-eight children have been baptized this year, and work has been commenced in a number of new villages. The education of the children is still a difficult problem, as there are seldom more than from two to four children in a village. Three itinerating teachers have done good work in teaching boys, and a few young men are learning in Amroha. There is also a small girls' school at Bashta, and a number of girls are being well trained in the Moradabad boarding-school. In a village in Bijnour a very promising young man was baptized in Mandáwar last year, and he has been instrumental, through his consistent earnest Christian life, in convincing his neighbours of the truth of Christianity, and twelve adults and six children have lately been baptized there, and others are inquiring the way. In this village work, where many people of the same class are gathered in, there are, of course, many who become Christians because their friends do, and hence extra efforts have constantly to be made to get these nominal Christians truly converted. Our work formerly was to convince the brethren of the truth and power of Christianity, but now it is also to bring believers in Christianity to Christ.

The membership of the English Church is about the same that it was a year ago. Conversions and additions to the church have been frequent, but removals and a few defections have prevented any material increase in numbers. This is, in the best sense of the word, a working church. Nearly all the members engage in some kind of Christian work, and also evince a most praiseworthy liberality in supporting the church. The aggregate contributions to the various benevolent objects brought before the congregation during the year have amounted to a sum equal to the pastor's salary, and it is hoped that this church may soon become entirely self-supporting.

The Native congregation has done reasonably well during the year. The attendance at public worship is usually large, and the spiritual tone of the membership is higher than it was a year ago. A few valuable members were added to the church during a revival service at the beginning of the year, and a good spiritual interest has been manifested at other times. One-fourth of the pastor's salary has been paid by the Native members.

—*New York Independent:* The Roman Catholics and the Methodists stand at the head of the list in the amount of church property held by them. The statistics for the former in 1870 were as follows: Organizations, 4,127; edifices, 3,806; sittings, 1,990,514; property, £12,705,326. The statistics for the latter at the same period were as follows: Organizations, 25,278; edifices, 21,337; sittings, 6,528,209; property, £14,552,942. The property in the hands of the Catholics for the use of 4,127 organizations was £12,705,326, while that in the hands of the Methodists for the use of 25,278 organizations was £14,552,942.

—Statistics of the Amer. Meth. Episcopal Church of America in 1873: 76 Annual Conferences, itinerant ministers 10,571, local preachers, 12,261; total of preachers 22,846; members and probationers, 1,464,027; church edifices, 14,499.

TELEGRAPHIC NEWS.

London, February 12th: The Court of Common Council have voted the sum of one thousand pounds for the Bengal Famine Relief Fund.—The steamer *Viceroy*, from Calcutta to London, went aground at Malta. Part of her cargo was discharged undamaged.

London, 13th: The Kaffir outbreak has terminated, the insurgent Chief having surrendered.—Six hundred and four elections have now been completed. The Conservatives have gained 92 seats, the Liberals 32. Two Conservatives have been elected for Middlesex, Viscount Enfield being unseated. The Press urge the speedy resignation of the Ministry.

Vienna, 13th: The Emperor has gone to St. Petersburg.

Paris, 13th: A letter of M. Rouher advises the Bonapartists to respect the *Septennate* of Marshal MacMahon as necessary for the recuperation of France.

Singapore, 14th: The Consul General reports that a grand-nephew of the late Sultan, aged nine, has been elected Sultan at Acheen with four regents.—Sir William Sterling Maxwell has been elected for Perthshire.—The Pantechnicon at Belgravia has been burnt down; pictures valued at a quarter of a million pounds sterling and furniture of immense value destroyed.—The S. S. *Viceroy*, having floated off, has reloaded her cargo and proceeded on her homeward voyage.—The steamer *Firenze* has been lost in the Red Sea.—H. M.'s troopship *Jumna*, outward-bound, has passed safely through the Suez Canal.

16th: The Elections are now virtually concluded; 353 Conservatives and 299 Liberals have been returned. About 200 new members and 44 Home Rulers have been elected. The Lord Advocate was defeated. The Conservative reaction has been complete, especially in Scotland, Lancashire, Middlesex, Sussex, and Essex. Her Majesty the Queen held a Cabinet Council at Windsor to-day to decide upon the question of the resignation of the Ministry.—It is believed that, among other losses sustained from destruction by fire of the Pantechnicon, the entire art collection of Sir Seymour FitzGerald has been destroyed by fire.

Paris, 16th: A letter from Prince Napoleon disclaims any participation in the Septennate.

St. Petersburg, 16th: The Emperor of Austria arrived here to-day and received a most cordial welcome. The Czar in drinking health and friendship said that Austria, Russia, Germany and England combined can secure peace to the whole world.

London, 17th: The Czar is expected in London on the 1st of May.—Mr. Gladstone goes to Windsor to-day to tender the resignation of the Ministry.—A meeting of the Committee of the Bengal Famine Relief Fund was held at the Mansion House yesterday. Lord Lawrence, Baron Rothschild, the Hon. Mr. Bourke, Sir Albert Sassoon, and others were present. An executive committee was appointed, and a resolution was passed that the sum of £7,000 which has already been subscribed should be remitted to the Calcutta Relief Fund. It was announced that Her Majesty the Queen had accepted the patronage of the Relief Fund.—Advices from the Cape Coast, dated 26th of January, stated that the troops were expected to enter Coomassie on the 29th, and the war would be terminated on the 7th of this month.

Berlin, 17th: It is stated that preparations are now being made to secure funds for the Central Asian Railway.

London, 18th: The Queen has accepted the resignation of the Gladstone Ministry.—The Elections are over; three hundred and fifty-one Conservatives and three hundred and two Liberals have been returned.—It has been announced that Mr. Cardwell, Mr. Chichester Fortescue, and Lord Enfield are to be raised to the peerage.—There are indications of a revival of the Eastern question; it is being discussed by the German and French Press.—*Obituary:* King Lunalilo.—Sir Louis Mallet succeeds the late Mr. Herman Merivale; Sir George Campbell replaces Sir Louis Mallet in the Indian Council.—The Executive Committee of the Famine Relief Fund decided yesterday to remit £10,000 to Calcutta.

Berlin, 18th: In a Parliamentary debate on the Army Bill, Count Von Moltke declared that a powerful army was necessary as a defensive against France.

Penang, 19th: The Dutch Consul-General at Singapore reports that the forts and several hostile chiefs have been captured by the Dutch troops, on whose side three were killed and thirteen wounded during the action.—Information from an independent source declares that the Dutch Artillery is leaving Acheen with a portion of the troops; another portion of the latter remain behind to fortify the mosque and the Kraton. It is also reported that the Dutch blockade will be continued during next monsoon.

PASSENGERS ARRIVED.

Per Str. *Asia, February 18th:*

From Genoa.—Mr. and Mrs. C. A. Hamilton; Capt. Boyes; Mr. Gaignoux and a lady; and Mr. Walsh.

From Leghorn.—Mr. D. Giovannoni and Mr. C. Vanrenen.

From Naples.—Mr. C. Parker and Mr. Aloys Sprenger.

From Messina.—Mr. and Mrs. Brett and Miss Mach.

Per P. and O. Str. *Deccan, February 19th:*

From Southampton.—General and Miss Pott; Col. and Mrs. Marquis and infant; Lieut. Littledale; Mrs. Blyth; Miss Lyne and 2 children; Major Graham; Capt. and Mrs. Jennings; Mrs. Cooper and 3 children; Mr. A. Cooper; Mr. Murray; Mr. Kershaw; Mr. Staples; Mr. Claridge; Mr. and Mrs. Bliss; Mrs. Maclean; Mr. Stevens; Mrs. Dalmahoy and child; Mr. Cummins; Major Battye; Dr. and Mrs. Hunter; Miss Stainburn; Mr. Rivett-Carnac; Mr. and Mrs. Thomson; Capt. Stuart; Conductor and Mrs. Richards; Mr. Oldham; Mrs. Field and infant; Mrs. Poys and 2 children; Mr. and Mrs. Haslem; and Mr. McCabe.

From Venice.—Major and Mrs. Hay; Capt. Garstin; Mrs. Thornton; Miss Gidley; Mr. Comyn; Col. Baugh; and Mrs. Dodds.

From Brindisi.—Mr. and Mrs. Sanderson and infant; Capt. Dawes; Rev. A. C. Taylor; Mrs. Goddard; Mr. Tweedie; Mr. W. H. Taylor; Lieut.-Col. Gloag; Mr. Quilter; Mr. Ross Mangles; and Mr. C. Shaw.

PASSENGERS SAILED.

Per P. and O. Str. *Venetia, February 16th:*

For Southampton.—Mrs. A. C. B. Wither and infant; Mr. and Mrs. R. B. Heathcote; Col. and Mrs. McAndrew and infant; Miss McAndrew; Miss Scott; Mr. C. J. Worgan; Major-Genl. Sir H. Tombs, K.C.B., Lady Tombs, child and infant; Mr. Dumbleton; Mr. S. Leigh Taylor; Mrs. Little and infant; Mr. E. Curtis; Mr. G. Clarke; Mr. J. Neill; Mr. W. Pascoe; Mrs. Clarke; Mr. J. Hurrell; and Mr. C. Wightman.

For Brindisi.—Col. W. R. E. and Mrs. Alexander; Mr. Lyall; Mr. Noble; Mr. L. E. Griffiths; Mr. J. Thomas; Mr. C. F. Jushipp; Dr. Brougham; Mrs. Brougham; Mr. Brougham; Miss Brougham; Col. Hancock, R.E.; Col. and Mrs. Unwin; Miss Unwin; and Mr. Dwist.

For Venice.—Col. and Mrs. Taylor and child; Mr. Leibnitz; Mr. Emanuel N. Parodis; Mr. and Mrs. G. Landseer; Mr. T. Miller; and a gentleman.

For Suez.—Dr. and Mrs. Duke and child; Mr. and Mrs. Fras. Collins; and Mr. Otto Andreal.

For Aden.—Mr. T. Stephens; Dr. Bond; and Shapoorjee Framjee.

DOMESTIC OCCURRENCES.

(*Charge for insertion, 8 annas.*)

MARRIAGES.

SLATEN—BELL—Feb. 14th, at St. Thomas's Cathedral, Bombay, William Slaten, of Jubbulpore, to Sarah Bell.

BLANDFORD—PAIN—Feb. 16th, at Christ Church, Ahmednuggur, by the Rev. H. W. Bagnell, B.A., Mr. E. Blandford, to Olive L.M., eldest daughter of Mr. C. Pain.

TURNER—CAMERON—Feb. 16th, at St. Mary's Church, Poona, by the Rev. G. A. F. Watson, M.A., Joshua Alfred Alexander Turner, to Mary, 2nd daughter of the late P. Cameron, Indian Medical Department.

FOX—HOUGH—Feb. 17th, at St. John's, Colaba, by the Rev. W. Maule, Thomas C. Fox, 49th (Princess Charlotte of Wales) Regiment, to Emily F., daughter of Captain Hough, late 32nd Light Infantry.

DEATHS.

PEET—Jan. 18th, John Peet, M.D., F.R.C.P.L., of Shanklin, Isle of Wight, retired Surgeon-Major, Bombay Army, late Principal Grant Medical College and Surgeon Jamsetjee Jejeebhoy Hospital.

HIGH—Feb. 13th, at Belgaum, John High, aged 71 years, 3 months, and 13 days.

SPALDING—At Girgaum, 13th Feb., John Spalding, Veterinary Surgeon, aged 53 years.

WARNEFORD—February 13th, at 6, Russell Street, Calcutta, the wife of the Rev. T. Warneford, of inflammation of the kidneys.

FERNANDEZ—Feb. 15th, at Mazagon, Elizabeth Elvira, the beloved wife of Mr. Edward E. Fernandez, aged 26 years.

SUBSCRIPTIONS TO "BOMBAY GUARDIAN."

Received February 1 to February 15, 1874.

Rev. S. Gundert, Dec. 31st, 1874, Rs. 8-0-0; A. H. Durant, Feb. 11th, 1875, Rs. 8-0-0; Rev. R. Angus, Nov. 11th, 1873, Rs. 12-10-8; E. Neale, July 11th, 1874, Rs. 5-0-0; Dr. Barker, 1874, Rs. 8-0-0; Rev. Mr. Traill, Oct. 15th, 1873, Rs. 10-0-0; Rev. J. Aberigh-Mackay, Sept. 30th, 1874, Rs. 6-2-0; Rev. R. Nowroji, Dec. 31st, 1874, Rs. 19-6-8; F. L. Gordon, March 1st, 1875, Rs. 12-5-4; Dr. Murdoch, 1874, Rs. 9-10-0; J. Meldrum, Oct. 17th, 1874, Rs. 11-4-0.

Advertisements.

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Printed and Published for the Proprietors, at the EDUCATION SOCIETY'S PRESS, BOMBAY.